

ANNUAL REPORT
OF THE
ARCHÆOLOGICAL DEPARTMENT
OF
HIS EXALTED HIGHNESS THE NIZAM'S DOMINIONS.



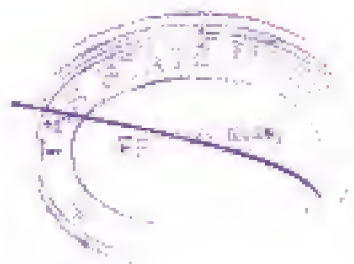
1327 F.
1917-18 A.D.

CALCUTTA
BAPTIST MISSION PRESS
1919

RAMA VARMA RESEARCH INSTITUTE
TRICHUR, COCHIN STATE.

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*Proceedings of the Government of His Exalted Highness the Nizam
in the Judicial, Police and General Departments—(Archæology).*

No. $\frac{24}{14}$ (Miscellaneous) of $\frac{1326 \text{ F.}}{1019 \text{ A.D.}}$

DATED, HYDERABAD (DECCAN), 29TH SEPTEMBER, 1919.

SUBJECT

Review of the Report on the working of the Archæological Department for the year 1917-18 (1327 F.).

Personnel.—Mr. Ghulam Yazdani was in charge of the Department throughout the year.

2. *Tours.*—The Superintendent spent a hundred and twenty days in camp visiting a number of monuments in the Dominions, in addition to spending some time at Delhi and Simla to arrange for the taking of estampages of the 'Alā' Gate inscriptions, which he did successfully.

3. *Inspection of Monuments.*—In the Medak District the Superintendent visited the Medak fort, built by the Rajas of Warangal, and a mosque in the Qutb Shāhi style at Komatur. In the Nizāmābād District he inspected a fine temple dedicated to Vishnuite worship at Dichpalli and the programme of repairs suggested by him has been approved of by Government. The Superintendent describes in detail the architectural beauties of the mosque at Biloli (Nānder) still in a good state of preservation. It was built in 1647 by a Mughal Governor named Sarfrāz Khān in a style which is a mixture of the Hindu and Persian architectures of the period. Measures for its conservation, as suggested by the Superintendent, are being attended to by the Public Works Department.

The Nāgānātha temple at Aundha, in the Hingoli Taluq of the Parbhani District, the *chef d'œuvre* of the Chalukyan, or the mediaeval Deccan architecture, was also inspected. The building was never photographed or drawn before, and the several photographs reproduced in the Report for 1326 F. (Plates V-VII) and the plan given in the Report (Plate VII) now published for the first time, will convey some idea of the artistic arrangement and the exquisite carvings of this monument. In its structural and decorative features, it is almost a replica of the renowned temple at Halebid, so highly spoken of by Fergusson, and, being an important place of pilgrimage, it is still in a perfect state of repair.

The Superintendent visited a number of places in the 'Ādilābād District, the most interesting of which are the two caves at Māhūr which, judging from their general style, appear to have been excavated about the same time (7th to 9th centuries A.D.) as the late Brahmanical caves at Ellora. One of these caves has silted; but excavation has been started to expose the plinth and other architectural features, while the other, being unfinished, gives an idea of the processes followed by the workers.

4. *Conservation*.—His Exalted Highness' Government note with pleasure that, thanks to the efforts of Mr. Nizamu-d-din, Assistant Engineer, Archaeological Works, every cave of the Ajanta series is now in good order and only a few minor improvements remain to be made. In a striking communication addressed to the *Times of India*, the French *savant*, M. Foucher, who visited the caves in 1897 and later in March 1919, has borne testimony to the care and attention bestowed by His Exalted Highness' Government in recent years on the conservation of these caves and in making them easily accessible to the public.

His Exalted Highness' Government have authorised Sir John Marshall to bring out an expert from Italy to examine the paintings and to report on the methods to be adopted to preserve the frescoes from further decay; it is also contemplated to have them reproduced by the three-colour process, for which a comprehensive scheme has been worked out in consultation with Sir Aurel Stein, M. Foucher and Sir John Marshall. Conservation work is also in progress in the historic cities of Bidar and Gulbarga, where a number of monuments were thoroughly repaired and cleaned during the year.

5. *Excavation*.—No extensive operations were carried out by the Department during the year, but Mr. G. E. C. Wakefield, Director General of Industries and Commerce, opened a few cromlechs at Jānampet. Their arrangement comprises a single or double ring of stones; a large heavy boulder, weighing several tons, is mounted on three or four stones at the centre, and a monolithic coffin resembling a trough buried below the central boulder. His Exalted Highness' Government hope that the Superintendent will be able to make further investigation himself and enlighten the learned world with his conclusions as regards the nature and origin of these prehistoric remains.

6. *Epigraphy*.—The Department was able to obtain a complete set of estampages of inscriptions carved in an old temple and on a boulder near Munirābād, a station on the Guntakal-Gadag line. Mr. H. Krishna Sastri has kindly consented to edit these inscriptions for the *Hyderabad Archaeological Series*, four of which are in Canarese, and the fifth in Tamil. In the domain of Muslim epigraphy the work of publication of the Qutb Shāhi inscriptions was continued, and two essays, one on the inscriptions in the Golkonda Fort and the other on those on the tombs at that place, have already appeared in the *Epigraphia Indo-Moslemica*. The Superintendent intends to take up later the inscriptions of the dynasty in the City and Suburbs of Hyderabad and in other parts of the Dominions.

7. *Numismatics*.—The find of a hoard of eleven hundred and sixty-three coins was reported from the 'Uthmānābād District; but they have not yet been forwarded to the Superintendent, as enquiries by the District Court are still in progress.

8. *Museum*.—Mr. T. Srinivas, Curator of the Hyderabad Museum, was deputed for a period of six months to visit and study the working of museums in other parts of India. He has now returned after gaining much useful experience and His Exalted Highness' Government share the expectation of the Superintendent that by his zeal and energy Mr. Srinivas will make the institution worthy of the premier state of India.

9. *Hyderabad Archaeological Society*.—The Society continued its useful work. Several interesting papers were read and discussed and the members had the unique opportunity of listening to illuminating discourses delivered by Sir Aurel Stein and M. Foucher. A volume of the *Journal* of the Society was published during the year.

10. *Publications*.—In addition to the *Annual Report* for 1916-1917 (1326 F.) the Department published a monograph on the Palampet and Upparpalli inscriptions as *Hyderabad Archaeological Series* No. 3. The Superintendent edited the *Journal* of the Hyderabad Archaeological Society, 1918, and the *Epigraphia Indo-Moslemica*, 1915-16.

11. *Photographs and Drawings*.—All the principal historical buildings in Hyderabad and at Golconda were photographed during the year and four large architectural drawings and a number of small plans and sketches were prepared.

12. *Expenditure*.—The expenditure on the maintenance of the Department amounted to Rs. 21,604 as against Rs. 17,181 in 1916-17 (1326 F.), and that on the conservation of the monuments to Rs. 64,721 as against Rs. 33,381.

13. *Conclusion*.—His Exalted Highness' Government are pleased to express their appreciation of Mr. Ghulam Yazdani's enthusiastic work and thank him for submitting a lucid and interesting report.

(By order)

A. HYDARI,

*Secretary to Government, Judicial, Police
and General Departments.*

Copy forwarded to :—

1. The Assistant Minister Peshi to His Exalted Highness the Nizam.
2. The Secretary to Government, Political Department.
3. The Secretary to Government, Financial Department.
4. The Secretary to Government, Revenue Department.
5. The Secretary to Government, Public Works Department.
6. The Superintendent of Archaeology.
7. The Superintendent, Government Press, for publication in the *Jarida*.

No. 144.

FROM

G. YAZDANI, Esq., M.A.,
*Superintendent of Archæology,
His Exalted Highness the Nizam's Dominions.*

TO

THE SECRETARY TO GOVERNMENT,
Judicial, Police and General Departments.

Dated Hyderabad (Dn.), the 9th June, 1919.

SIR,

I have the honour to submit herewith two copies of the Report on the working of the Archæological Department for the year 1917-18 A.D. (1327 Fasli).

A set of the photographs taken during the year under report has already been submitted to Government.

I have the honour to be,
Sir,
Your most obedient servant,
G. YAZDANI,
Superintendent.

Annual Report of the Archæological Department, His Exalted Highness the Nizam's Dominions

for

1917-18 A.D. (1327 F.)

During the year under report there was no change in the personnel of the **Personnel** Department.

The programme of tour given in last year's Report was mainly observed **Tours**, and the Superintendent spent a hundred and twenty days in camp, visiting a number of monuments which had not hitherto been carefully surveyed owing to their being situated at long distances from the Railway line. By the special permission of Government, the Superintendent also visited Delhi and Simla to arrange for the taking of the estampages of the 'Alā'i Gate inscriptions, a task the successful achievement of which, on account of the great height of the gateway, it was considered, would involve a large expenditure on scaffolding. The Superintendent resorted to the simple device of taking two strong ropes, getting the ends of them fastened round the top of the building, and placing a seat in the loop with netting all round to avoid the danger of the person who took the impressions falling out of the seat. This apparatus was raised and lowered along the inscribed surface of the walls from a pulley on the top of the building and the estampages were secured with perfect convenience and safety.

In last year's Report a reference was made to an inscription set by **Monuments surveyed.** Khāfi Khan on the wall of a well at Narsāpūr—32 miles north of Hyderabad in the Pāigāh 'Ilāqa of the late Nawab Khurshid Jāh. There has been a difference of opinion among scholars as regards the exact significance of the title Khāfi Khān. Morley (*Catalogue*, p. 100), led by popular belief which still exists, considered that Khāfi was from Khifa 'to conceal,' and that the title had an allusion to the fact that the author's great work, written in spite of Aurangzeb's well-known prohibition, was a concealed account of the monarch's reign. Rieu observes that the author did not enter upon the composition of the work until after Aurangzeb's death, so there could have been no apparent reasons for him to conceal the work. According to Rieu the title is taken from the author's *nisbah* Khawāfi, from Khawāf a district in Khurasan near Naishapūr.¹ Elliot also arrived at the

¹ *Catalogue of Persian MSS. in the British Museum*, Vol. I, p. 232b.

same conclusion and remarked:—"What is confirmatory of this opinion is that not only does Ghulām 'Alī Shāh style our author Muhammad Hashim, the son of Khwāja Mir Khwāfi, but he himself gives his father's name as Mīr Khwāfi."¹ It is not known in what work of the author Elliot saw his father's name. The text of *Muntakhabu'l-tubāh*, published by the Asiatic Society of Bengal, contains the name of one Khwāja Kalān Khwāfi, who was the maternal uncle (Khalū) of the author, and his *nisba* could not be applied to the author.² The title Khwāfi is not unfamiliar to the students of Indian history, but in no case has it been abbreviated into Khāfi, the form in which it occurs in the *Muntakhabu'l-tubāh* as also in the inscription discovered at Narsāpūr. In the printed text of *Ma'āthiru'l-Umarā'* (Bibl. Ind.) the author is called Khwāfi Khān, but it is not known whether Shahnāwāz Khān, in the original manuscript of his work, spelt Khāfi Khān's name in this manner (Khwāfi Khān), and if so, for what reasons.³ The spelling, Khāfi Khān, adopted in the inscription and used also in the author's history, induces one to agree with Morley that, during Aurangzeb's reign, in spite of his prohibition, there was a historian in 'concealment' who was carefully noticing the events of his reign and who, after the monarch's demise, compiled a history of the period. This view gains support by the author's own statement. He writes:—

آنچه خود بعد حد ثمیز رجیسی در مدت سی چهل سال برای العین مشاهده نموده بصندوق حافظه سپرده بود بقید قلم در آورد

"And whatsoever, after arriving at the years of discretion, I had for thirty or forty years seen with my own eyes and laid up in the box of my memory that I have written."

A critical note on the inscription and the life of Khāfi Khān has been contributed to the *Epigraphia Indo-Moslemica*, 1917-18.

In November the Superintendent visited the Medak fort. It is similar in construction to the other forts of the Deccan—built on a rocky knoll and fortified with bastions and walls which rise one above the other in several tiers. The fort was apparently built by the Rajas of Warangal, whose special emblem *Ganda-bherunda* (a double-headed-eagle monster with elephants in its beaks and claws) is carved on a gateway on the back of the Mubārak Mahall. The gates and walls of the fort were in need of slight repairs and the Superintendent has submitted a note to Government embodying adequate measures regarding the conservation of the monuments.

Four miles east of Medak, by the side of a large tank, there is a small village called Komatur. Here, at the northern end of the *band* of the tank, is situated a picturesque mosque of the Qutb Shāhi style (*Annual Report*, 1916-17, Pl. Ib). It is a small building, consisting of a single hall with three arched openings and flanked with two minarets. The mosque up to the *chhajjā* is built of ashlar

¹ *History of India*, Vol. VII, p. 208.

² *Muntakhabu'l-tubāh*, Part II, pp. 19-20.

³ *Ma'āthiru'l-Umarā'*, Vol. I, pp. 4, 264 and 451; and Vol. III, p. 680. In this work also in one place (Vol. I, p. 278) the author's name is spelt Khāfi Khān without the *Wā*.

masonry with fine joints, but above the *chhajjā* it is constructed of brick and lime, evidently for the purpose of the cut-plaster decorations which cover the façade and minarets. The beauty of the mosque lies in its perfect symmetry. The building is in a good state of preservation, except the roof and minarets, for the protection of which suitable measures have been proposed to Government.

The fine temple at Dichpalli, ten miles south-east of Nizāmabād, was carefully examined and a programme of repairs thereof has been approved by Government. The temple has a picturesque situation, built on an eminence, at the foot of which splash the waters of a large tank. In the middle of the tank there is a pillared hall to which, on festive occasions, the votaries resorted partly for the purpose of worship but chiefly for the sake of enjoyment.

The temple is enclosed by a strong masonry wall which has bastions at the four corners and a gateway facing the North. On entering the enclosure the visitor finds a large court which provides ample space all round the temple. The plan of the building comprises a porch with doors towards North, East and West, a *mandapa* and the cella, or sanctuary. An open *pradakshina* (2' 4" wide) is arranged around the sanctuary, somewhat in an unusual manner, the position of which can best be understood by the accompanying plan (Pl. VIb). In the *pradakshina* circular columns, the form of which is also worthy of notice, are inserted. They are somewhat squat in appearance, having thick cushion-shaped bases, short shafts and square capitals crowned by heavy towers of Dravidian style (*Annual Report*, 1916-17, Pl. IV). The sanctuary has no spire and the temple has other features which show that it was never completed; to wit, the ornamental casing which covers the *mandapa* and the shrine does not extend to the porch, the walls of which are bare and unfinished.

In front of the northern door of the porch two beautiful carved pillars of the form noted above, are fixed. They are detached from the building and at present have no architectural purpose, but if the porch had been completed they would have probably been inserted in the ornamental casing of it. The jambs and the lintels of all the three doors of the porch have fine carvings. The *Gaja-Lakshmi* is represented on the lintels and floral designs and figures of gods and animals appear on the jambs. The porch inwardly measures 14½' × 13½'.

The floor of the *mandapa*, or the main hall, is two steps higher than the porch. The hall is rather plain, having no sculptures or carvings on its walls. It measures 22' 8" × 18' 3".

The cella is entered by a beautiful carved doorway, over the lintel of which the figure of Sri is represented. The interior is square in plan and measures 14' 3" each way. In the centre of the room there is a richly carved seat of black basalt upon which the image of the principal deity of the temple originally rested; but it is vacant now. The seat has an octagonal base and is supported on elegantly carved elephants. The temple is dedicated to Vishnuite worship, and images of the different gods of this cult are arranged in panels along the sides of the seat.

On the exterior of the building a moulded base gives support to the delicately carved niches and pillars which are arranged all round the temple. Above

the pillars and niches there is a deep cornice of the Dravidian type, the face of which is adorned with medallions representing obscene figures. The architecture of the building is of considerable merit, being solid in construction and graceful in finish. The deep cornice, pediments and towers suggest the Dravidian influence.

Another building in the Nizāmabād district, to which the attention of the Superintendent was drawn by the First Taluqdar, is the temple at Jankampet. It is a fairly old structure, but lays no pretension to any architectural or artistic merit. The plan of the building consists of a central *mandapa* (30' × 29' 4"), an ante-chamber (10' 8" × 9'), a shrine (9' 8" × 9') and a pillared hall, styled the *Dharamsala*. There are also some vaulted halls built along the enclosure wall to the south and east of the main temple, but from their style they appear to be later additions.

To the south-west of the temple there is a small tank with a masonry enclosure. Along the sides of the tank colonnades with steps descending to the water level are built for the convenience of bathers.

A Muslim monument of special interest in the Nanded district is the mosque at Biloli (36 miles south-east of Nanded and 10 miles south-west of the Railway station Dharmabād, N.G.S. Railway). It was built by a Mughal governor named Sarfraz Khān in the year 1055 A.H. (1645 A.D.) during the reign of Shāhjahān. The architecture of the building is worthy of notice and will be discussed here in some detail. The plan comprises a prayer-hall, a rectangular open court and a masonry cistern at the southern end. The hall has a high basement and is divided into two aisles by a row of massive pillars. At the western end of the hall there is a pentagonal *mihrāb*, near the entrance of which a delicately carved pulpit is placed. The roof consists of ten flat domes which are concealed in its thickness. The façade arches, unfortunately, do not look lofty enough for good proportion, but the cornice above is very bold and breaks the depth of masonry over the arches in a pleasing manner. The hall has several windows for ventilation and light. The walls are extremely thick and their peculiarity is that they are double in construction, the space between being coreless.

Two slender and delicately carved minarets stand at the south-east and south-west corners of the hall. They bear a striking resemblance to the minarets of the Kālī Masjid at Lakshmishwar in the Dharwar district.¹ The style is a mixture of the Hindu and Persian architecture of the period: to wit, the bases of the minarets and the flexible stone chains which hang from the top are carved in the Hindu style, while the balconies and the form of apex show Persian origin. The chains were evidently cut out of single slabs of stone and their globular pendants, carved as perforated hollow balls with inner balls, when they swing by the action of the air, produce a chime like that of silver bells. On the top of the roof between the minarets there is a beautifully carved stone-screen of lattice work. The minarets and the screen, though extremely pretty in themselves, are not in harmony with the general style of the building, which is quite massive and solid.

¹ *Bejapūr Architecture* by H. Cousens, p. 69.

Over the prayer niche the following verses are engraved on a marble tablet:—

TEXT.

الله اكبر جل جلاله^۱

- | | | |
|-----|----------------------------|------------------------------|
| (۱) | شه صاحب قرین چون گستر | که عدل و دادش از ایزد عطا شد |
| (۲) | ز لطف خاص او خاں سرافراز | بدولت صاحب طوغ و لوا شد |
| (۳) | نکند در بلولې طرح مسجد | در اندک مدنی عالی بنا شد |
| (۴) | مقام قبیض بخش اهل طاعت | ز نزهت جلوه گاه اولیا شد |
| (۵) | به نزدش ساخت تالابی و باغی | فرح بخش دل اهل صفا شد |
| (۶) | ز دل چون خواستم تاریخ مسجد | بسوی بارگاه کبریا شد |
| (۷) | ز هائف این سرش غیب بشنید | عبادت گاه حق گوینا بنا شد |

۱۰۵۵ هجری

TRANSLATION.

God is Great and exalted is His Glory!

- (1) The king, lord of the happy conjunction,² propagator of benevolence; whom God has blessed with justice and equity.
- (2) By his special favour Sarafrāz Khān³ acquired the distinction of using the standard and the banner.
- (3) He laid the foundation of a mosque at Bilolī, which soon became a lofty structure.
- (4) A place that conferred beatitude on the pious; and attracted the presence of saints by its purity.
- (5) Near the mosque he built a tank and laid out a garden, refreshing to the soul of pure men.
- (6) I asked my intellect for a chronogram of the mosque, it looked for inspiration to the Divine court.
- (7) From the Divine inspirer the invisible spirit (intellect) heard (this)—“a place of worship for the truthful is built.” 1055 A.H. (1645 A.D.).

To the north of the mosque stands the tomb of Sarafrāz Khān. Its plan consists of a gallery 4½ ft. wide and a square chamber measuring 10' 9" each way. The gallery has three arched openings on each side and a flat stone ceiling. The roof of the grave-chamber is pyramidal. To the south-east of Sarafrāz Khān's tomb there are two more tombs and a masonry platform with some graves on it.

The mosque and the tombs around it are in need of slight repairs and the Superintendent contemplates making the following proposals:—(1) The

¹ This phrase is unusual in an inscription of Shāh-jahan's reign. The date given in the inscription is 1645, forty years after the death of Akbar. The *Din Ilāhi* ceased at Akbar's death and the occurrence of the phrase here shows only Sarafrāz Khān's interest in the Emperor's religious views.

² The title refers to Shāh-jahan, who was the second Mughal monarch after Taimūr to hold it.

³ Sarafrāz Khān, during the conquest of the Deccan under Shāh-jahan, changed sides according to the fluctuations of the fortunes of the Royalists and the Deccanis. In 1640 A.H. (1630 A.D.) when the Mughal General, Sīphadār Khān, conquered the Fort of Situnda (30 miles north-east from Aurangabad), Sarafrāz Khān was the Governor of the Fort under Nigamu-ī-Mulk; but later on, in 1666 A.H. (1655 A.D.), he held the Pāshadārship of Naderbar and Sultānpūr under Shāh-jahan. See *Muntazhahat-ul-Asbāb*, Pt. I, pp. 437, 455 and 729.

replacing of the earthen enclosures of the mosque by a neat iron railing as soon as prices, which have risen abnormally owing to the War, come to a reasonable level. (2) The restoration of the missing stone in the *chhajjā*, its design being simple and capable of easy reproduction. The restoration of the *jālī* screen on the roof between the minarets recently done by the Public Works Department, has been a total failure and should not be attempted any more. (3) The careful examination and repair of the damaged portions of the roof, that leaks at one or two places. (4) The complete eradication of plants, growing on the walls of the mosque, the roofs of the tombs and the *pucca* platform on which graves are built. (5) The filling of the holes and crevices in the roofs of the tombs by a judicious use of cement and lime-concrete. (6) The thorough cleaning of the land around the mosque and the tombs.

In the 'Adilabad district the Superintendent visited Nirmal, Kadli, Timurni and Māhūr. At Nirmal the only interesting remains are the fortifications of the town, which were built by the French Engineers in the early days of the Āṣaf Jāhī dynasty. The Hindu and Muslim buildings at the place are of little importance.

At Timurnī (10 miles west of Nirmal) there is a Muslim tomb called the Dargāh of Shāh Luṭfullāh. Its architecture is interesting, resembling a typical Pathan tomb, with a flat dome and sloping walls (*Annual Report*, 1916-17, Plate IIa). The building stands on a high platform, square in plan and measuring 36 ft. each way. The base of the tomb also is square (24 ft. each way). The inner plan consists of a hall, which is entered by a low doorway of black basalt, built in the pillar-and-lintel style, which in all probability originally belonged to a Hindu temple. The walls were once decorated with enamelled tiles, the remains of which can still be traced.

The temple at Kadli (8 miles north-west of Nirmal) is an old structure dating back from the 12th or 13th century. Its plan consists of an open pillared hall (21' 3" square), an ante-chamber (8' × 5') and a shrine (9' × 8' 9"). In the ante-chamber there are two life-size images of Vishnu and his boar incarnation, Varāha. They are exquisitely carved and exhibit very high workmanship. The door of the shrine is also beautifully carved.

In the *mandapa* there are two niches which contain very pretty images of Vishnu. In the courtyard of this temple there are some loose images lying in a neglected condition. They also are of considerable artistic merit.

The temple is built of chiselled masonry except the spire, which is of brick and lime. The spire is somewhat too large for the building and produces the effect of top-heaviness in the general style.

At Mahūr the Superintendent discovered a pair of caves, cut in the east side of the hill, situated at a distance of three quarters of a mile from the village. The front of the main cave was adorned with six pillars, besides pilasters, but, unfortunately, they have disappeared owing to the fall of the rock forming the façade of the cave. The hall, which measures 77' 6" × 47', has in its middle another row of massive pillars which divide it into two aisles. The pillars have square bases; but after rising to some height, they have been transformed into circular

shafts, and the corners, where the change in the form has taken place, are adorned with human figures, which have decayed owing to the rock being soft and porous. At the western end of the hall is the shrine, measuring 18' \times 18' 6", with a *pradakshina*, or passage for circumambulation, 9' 6" wide. The lintel of the shrine door is adorned with Brahmanical images and pediments of Dravidian order. The interior of the shrine is empty now; but originally it must have had a *linga* with a *salunka*, because the cave, from the presence of the *pradakshina* as also from other features, appears to have been Sivite.

The notable feature of the cave are two gigantic sculptures of *dvarapalas*, each about 14 ft. high, which have been cut with considerable grace and beauty. It is difficult to fix with any certainty the age of the caves; but from their general style they appear to have been excavated about the same time as the late Brahmanical caves of Ellora, that is, somewhere between the 7th and 9th centuries A.D.

Owing to the neglect of centuries, the cave is much silted up; but since the Superintendent's inspection, excavations have been started to expose the original plinth and other architectural features which are now buried under earth and débris.

Outside the cave, at the north-eastern end, there are two unfinished cells, probably intended for the accommodation of Brahmanical deities—Ganeśa, Śiva and Pārvatī.

The other cave, which is unfinished, is as spacious as the first and, if completed, it would have comprised an outer hall with a row of pillars in the front, small rooms at the eastern and western ends, and an inner hall divided into two aisles and flanked with small rooms on the eastern and western sides. The shrine with the *pradakshina* would have been at the southern end of the inner hall.

The cave, though unfinished, gives us an insight into the process which the workmen followed in excavating the caves. The doors are, in the beginning, only irregular openings, the pillars lumps of stone and the halls and rooms irregular and uneven spaces in the heart of the rock. The sculptors first worked out the plan in a rough way and when that was accomplished, they gave proportionate lengths, breadths and altitudes to the various apartments, chiselled the doors, carved the pillars, adorned the façade and finished other architectural and artistic details. The caves are locally called the Paudu Lena.

Among other remains at Māhūr, the most important are the Fort, the Mawāla tank, the Dargāh of Sonā Pir and the Hindu shrines dedicated to Remuka Devi, Dattatreya and Anasuya. The fort was an important outpost of the Deccan kingdoms, because the country in which it is built was always exposed to attacks by the highland chiefs of the Satpuras and by the wild tribes across the Wardha. In 1599 the conquering hosts of Akbar put an end to the Ahmadnagar dynasty, and their kingdom, including Berar, of which Māhūr was a Sarkar, was annexed to the Mughal empire. The fort is very strongly built, perched on a hill 400 ft. high and over-looking the plains below. It has rather an irregular shape, being constructed along the edges of two close-standing spurs, while the valley between

them has been turned into a large tank by the construction of a massive wall. The ascent to the Fort on three sides—East, West and South—is extremely precipitous; the fourth side, which is fairly accessible, was defended by redoubts and stone gateways, the ruins of which can still be traced. Passing beyond these defences, the visitor reaches the main gateway, styled the *Chini Darwāza*, for its façade is decorated with panels of Persian enamel work. The gate is a massive structure, pre-Mughal in appearance and evidently built by the Bahmani kings, who held possession of the Fort for over a century. Inside the gate, on either side of the passage (9 ft. wide), there are spacious rooms which were utilised for the accommodation of the guards. Over the roof of the gate there is an apartment, where probably the Governor of the Fort lived with his family. The apartment opens on a beautiful courtyard with paved walks and a fine masonry cistern in the middle. The northern wall of the apartment is pierced with *jālī* screens of artistic design, through which the ladies enjoyed the sight of the cavalcades passing the gateway.

From the *Chini Darwāza* a broad paved road leads the visitor to a group of ruined houses, shown as the various offices and the dwellings of the nobility. The most imposing of these is a rectangular enclosure with high walls, the interior of which is now unfortunately filled with a thick growth of cactus and wild trees and nothing of its plan can be determined.

The Mawāla tank is a pleasing expanse of water (532 ft. × 450 ft.), situated at the foot of the hill on which the Fort is built. On three sides it has an enclosure wall (6 ft. high) carrying a fine paved walk (6 ft. broad). For the convenience of the bathers there are broad flights of steps descending to the water level. The fourth side of the tank has been left open to take in monsoon water from the neighbouring hill. The water of the Mawāla tank is held in great sanctity, because it is supposed to possess the same potency for blessing the souls of the fair sex as the waters of the holy Ganges for the departed souls of males.

The Dargāh of Sonā Pir is a massive structure of the Pathan style and consists of a large dome, built on a square base. Through lack of care the building has fallen into partial ruin and there are several cracks in the roof to which the Superintendent drew the attention of the Assistant Engineer during his visit to Māhūr.

The Hindu shrines at Māhūr have a halo of sanctity and religious tradition about them; but their architecture proves to be very disappointing on close inspection. The bounty of the pilgrims and the religious and utilitarian tastes of the custodians (*pujaris*) are responsible for the destruction of all old structures and the erection, in their place, of arcaded halls of late Muslim type and of square and rectangular rooms with roofs and sheds of corrugated iron sheets.¹

Passing on to the Parbhani District, the Nagānātha temple at Aundha is indeed the *chef-d'œuvre* of the Chalukyan, or the mediaeval Dekhani architecture

¹ For a detailed account of the Māhūr monuments see *Journal of the Hyderabad Archaeological Society*, 1918, pp. 48-59.

in the Dominions. It bears a striking resemblance, in both its structural and decorative features, to the renowned temple at Halebid, the merits of which have been extolled by Fergusson and other authorities. The temple has no inscription to tell us the exact date of its construction; but from its general style it appears to have been built about the same time as its rival at Halebid, *i.e.* the 12th century A.D. It was apparently never completed and the spires and some portions of the roofs are later additions. The temple has been fortunate in remaining an important place of pilgrimage, and is, therefore, now in a perfect state of repair.

Aundha is a village in the Hingoli Taluqa of the Parbhani district, and can be approached either from Hingoli, being situated 16 miles south-west of it, or from Chondi—a station on the Purna-Hingoli Railway, Aundha lying only 8 miles from there. A *pucca* road has recently been constructed from Chondi to Aundha; but the only conveyance which can be locally arranged for is a bullock-cart.

The building was never photographed or drawn before, and the several photographs reproduced in last year's Report (Plates V-VII) and the plan given in this Report (Pl. VII) are being published for the first time. The temple is enclosed by a wall 18 to 20 ft. high, the lower courses of which are built of dressed masonry and the upper of brick and lime. There are four gates, the largest among them being the Northern, which seems to have been considerably rebuilt during recent times. On entering the temple by this gateway, the visitor notices the eight celestial mothers carved over the lintel of the outer door. Inside the gateway there are cells to the right and the left and on the roof there is an apartment, where the temple's musical band is played at fixed hours.

The plan (Plate VII) explains sufficiently the general arrangement and design of the temple and its various adjuncts. The paved courtyard in which it is built, measures 289 ft. by 190 ft. At the western end of the courtyard there is a raised platform, measuring 152' \times 72', on which there is a domed building named the Samadh of Namdeo and a *linga* shrine with a square base of chiselled masonry and a *sikhara* of pyramidal form, built in brick and lime. There is another *linga* shrine to the West of the Northern gate and four more near the Eastern gate. In the south-eastern corner of the courtyard there is a beautiful tank with finely chiselled stone margins and a raised seat in the tank itself. Near the western gate there are rows of arched halls called the *Dharmśāla*. They have a modern look and seem to have been built recently.

In front of the western portico of the temple there is a raised platform (5 ft. high) with a moulded masonry base. This was originally designed for the Nandi pavilion, which was never built, although a modern *chhatra*, with four semi-circular arched openings and a pyramidal roof, now occupies the centre of the platform and holds two roughly carved bulls.

The temple itself has a plinth about 5½ ft. high and its entire length from the west portico to the back of the shrine is 126 ft., while the breadth from the northern portico to the southern portico is 118 ft. The inner arrangements consist of a star-shaped *vimana*-‘cella’—(25' \times 22' 6") in front of which there is a *maha*-

mandapam which is again star-like in form (measuring 40 ft. across), and porticos towards North, South and West. The pillars of the *mahamandapam* are most ingeniously arranged: the central square span has been turned into an octagon by the insertion of two pillars near each corner pillar—the two inserted pillars being in line with one another and forming a right-angled triangle with the corner pillar. This device, which is very pleasing to the eye, has been adopted to support the circular dome of the central compartment of the ceiling. The other compartments are flat and have no carvings, but the heavy entablatures are decorated with images of the Sivite cult. The pillars are extremely graceful, lofty, octagonal in form and most exquisitely carved. The sculptural decoration of the doorways of the shrine and the porticos is also of a very superior kind and, in variety of detail and delicacy, may bear comparison with that of the doorway of any other temple in India. Along the sides of the hall a cornice about 14 inches deep has been built and over that there are niches for the accommodation of the images of the presiding deities of the temple.

There are several bronze images in the shrine; but the chief icon, which has given so much importance to the temple, is a *Jyotirlinga* (*Jyoti*, Light, regarded as the Supreme Spirit), one of the twelve specially celebrated *lingas* scattered throughout India. The *linga* is fixed in an underground chamber in the shrine and is held in great reverence by the votaries of the Sivite cult, who come to worship it from distant parts of India. In the month of Magha a big *jatra* is held annually, in which sixty to seventy thousand pilgrims assemble.

The outer face of the building is divided into bands of friezes carved in relief and running round the structure. Their arrangement from the base is—(1) Narasimha heads; (2) elephants; (3) horse riders (*asvavāra*); (4) warriors armed with spikes, clubs, etc., and drummers. Above these four bands the walls are divided into a double course of large panels, the lower of which is occupied by figures of deities in a standing posture and the upper by those in a sitting attitude. In these panels, which extend to several hundred feet, every important god and goddess of the Hindu pantheon finds a place. Some of these representations are interesting from more points, than one; to wit, in the lower band of the western façade there is a Mahiṣasuri in front of whom there are four *bairagis* or *sanyasis*, the heads of which are delineated like those of Bhiksus in Buddhist sculptures. In this panel there is another figure, wearing a turban, similar to that of a soldier of the Indian army of to-day. In the southern façade there is a sculpture of Śiva, wearing a curious head-gear resembling an old Roman or Greek helmet such as is represented on Bactrian coins. On the walls of the cella three niches have been built facing North, South, and West. They contain life-size statues of Brahma, Vishnu and Śiva.

The photographs reproduced in last year's Report may convey some idea of the artistic arrangement and the exquisite carvings of this magnificent monument. The remarks made by Fergusson about the design and decoration of the Halebid temple are fully applicable in the case of the Aundha Mandir and may, with the advantage of his superior judgment, be quoted here:—"It must not, however, be considered that it is only for patient industry that this building is

remarkable. The mode in which the eastern face is broken up by the larger masses, so as to give height and play of light and shade, is a better way of accomplishing what the Gothic architects attempted by their transepts and projections. This, however, is surpassed by the western front, where the variety of outline, and the arrangement and subordination of the various facets in which it is disposed, must be considered as a masterpiece of design in its class. If the frieze of gods were spread along a plain surface, it would lose more than half its effect, while the vertical angles, without interfering with the continuity of the frieze, give height and strength to the whole composition. The disposition of the horizontal lines of the lower friezes is equally effective. Here again the artistic combination of horizontal with vertical lines, and the play of outline and of light and shade, far surpass anything in Gothic art. The effects are just what the mediæval architects were often aiming at, but which they never attained so perfectly as was done at Halebidu.¹

To the systematic campaign of conservation which has been going on for some years past at Ajanta frequent references have been made in previous reports. Thanks to the energies of Mr. Nizamu-d-din, Assistant Engineer, Archaeological Works, Aurangabad, the work of rescue and cleaning has received an added stimulus during the last year and it is gratifying to be able to record that every cave of this unique series is now in good order.² Some further measures

Conservation.

¹ *History of Indian Architecture* by J. Fergusson and J. Burgess, Vol. I, p. 448.

² M. Pouchet visited the caves in 1897 and he happened to see them again in March 1919. So his remarks, published in a letter to the *Times of India*, dated March 25, 1919, may be of interest to readers who have no opportunity to see the caves themselves; but are at the same time anxious about their condition and manner of preservation:—

"A little while ago, some criticisms appeared in your esteemed paper, on the way the conservation work is being carried on in the caves of Ajanta. I have no intention whatever to start any controversy in your columns; but as I happen to have visited the Ajanta Caves in September, 1897, and to have been spending the beginning of this month there again, you will perhaps allow me to let you know what are the main alterations I personally observed in them.

"To begin with, I was greatly relieved to hear that I should be spared the long and tiring journey by bullock-cart from Pachora to Pardapur, as a new road enables the traveller to reach by *tonga* the immediate vicinity of the caves. These I had for the greater part found open to all kinds of destroying intruders, men or beasts, birds or insects; so that when at work in either *skaya* or *sangharawa*, I had no choice left, except between the fierce sunshine outside and the sickening smell of the bats in the interior. The path connecting the different caves was broken in several places, most of the pillars had crumbled down, their remaining stumps giving a jagged and dilapidated appearance to the mouths of the caves, besides the fact that they could no longer support the weight of the overhanging cliff.

"To-day all this has been altered. Neat square pillars—clearly, but unobtrusively modern-built of the same stone out of which the caves were hewn—make their existence secure for another good many years. Stone-stairs and a path, with a parapet running along the cliff, lead from cave to cave; some of these having been wholly cleared of the red earth that once silted them; all are kept perfectly clean and, wherever possible, those which contain remnants of paintings have been carefully closed to objectionable guests—bats, nest-building creatures as well as smoke-making *yogis*. Any impartial mind will admit that all these new measures mean a distinct improvement on the previous state of things.

"Of course, it is difficult to please everybody, and criticism is always easy. Nobody will contend that door or window-frames and wire netting, are an embellishment to the caves; but could anyone suggest another way of protecting the paintings? It is a great pity that so many wooden bars should, for instance, cut the beautiful horse-shoe windows of the chapels; yet there is no helping it. The only wire-netting able to stand the climate is supplied in small sheets, and requires some kind of frame to be set in those large openings. And so forth. Only one feature I will not attempt to defend. I mean the cement pillars, clumsy imitations of those they replace, and which are still to be seen here and there, a real sore for the eye; but these are anterior by many years to the superintendence of Mr. C. Yashwanth, the Nazim of the Archaeological Department in Hyderabad, and a worthy pupil of Sir

have yet to be taken for the improvement of the road and the pathways and the insertion of supports in a few minor excavations newly cleaned; an estimate based on such measures is under preparation in the Public Works Department.

The difficult problem of the preservation and cleaning of the frescoes is also receiving careful attention and H.E.H.'s Government have authorised Sir John Marshall to bring out an expert from Italy to examine the paintings and to report as to what methods can be adopted to save the frescoes from further decay. The Department is equally anxious to keep a faithful and complete record of these matchless paintings for posterity, and to achieve this object a comprehensive scheme has been worked out, in consultation with Sir Aurel Stein, M. Foucher and Sir John Marshall, to have the frescoes reproduced by the three-colour process. Sir John Marshall has also kindly agreed to consult in this matter, during his coming visit to England, the artists of Messrs. Stone & Co., the firm which has so successfully reproduced the banners and frescoes brought from Central Asia by Sir Aurel Stein.

Before leaving the subject of the Ajanta caves it may be observed that for the facility of distinguished visitors and scholars a large rest-house, with accommodation for sixteen or more persons, is being built which, it is hoped, will be ready by the cold season of 1919.

In the historic city of Bidar a start has been made in the programme of conservation drawn up by the Superintendent in 1916. The monuments repaired during the year are:—(1) Madrasah Mahmūd Gawan (work still in progress), (2) Tomb of Sultān Humāyūn, (3) Tomb of Sultan Mahmūd Shāh, and (4) Tomb of 'Alī Barīd. At Gulbargah the handsome building styled the Chōr Gumbad, a short description of which was given in the Report for 1915-16, was thoroughly repaired and cleaned during the year.

No extensive operations were carried out during the year; but Mr. G. E. C. Wakefield, O.B.E., Director of Commerce and Industries, during his tour in the Paloncha Taluqa last summer, opened a few cromlechs at Janampet. The pre-historic graves of this locality were previously examined by Messrs. W. King and Mulheran and a short account of them is published in the *J.A.S.B.*, 1877, Pt. I, pp. 179-85 and *P.A.S.B.*, April and June, 1868. There are several groups of cromlechs scattered in this locality and it is not certain whether Mr. Wakefield examined the same groups which were investigated by Messrs. King and Mulheran.

John Marshall. Let me add that the keeping of the caves is entrusted to Mr. Syed Ahmed, a true artist, to whose brush we owe the copies of some of the Ajanta frescoes recently published in London. We may feel sure that ugly blunders, such as the one mentioned above, will not be made again, and that the conservation work will be carried out according to those methods, which have already made their proofs in Sanchi and elsewhere.

"Yet the Hyderabad Government, under the enlightened inspiration of Mr. Hydari, do not feel satisfied with the work already done, entirely at their own expense, here in Ajanta as well as in Ellora. They are now taking steps to secure the best expert advice about the conservation of the paintings themselves, and the possibility of clearing them of the varnish and smoke, which have done so much to darken their colour. They also intend to have these unique remains of ancient Indian painting reproduced in colour by the best photographic process. If I add that I have seen at Fardapur, heaped up on a hill close to the present bungalow, the materials for the erection of a new one, in order to accommodate comfortably the visitors attracted to the place by the fame of the frescoes, we must confess that H.E.H. the Nizams's Government are doing even more than their duty for this great inheritance of old Buddhist India."

The cromlechs noticed by Mr. G. E. C. Wakefield have a striking resemblance to those in Africa and Europe and their arrangement comprises a single or double ring of stones; a large heavy boulder, weighing several tons, is mounted on three or four stones at the centre (in the form of a table), and a monolithic coffin, resembling a trough, buried below the central boulder. The coffin was in some cases found exposed on the surface, which may be due to erosion, as the ground there is not of a uniform level. The special feature noticed by Mr. King, in the cromlechs examined by him, was the presence of cross-shaped tomb-stones. Mr. G. E. C. Wakefield could not trace any of these cross-shaped tomb-stones, although he noticed two wedge-shaped pillars (4 to 5 ft. high) with a circular protuberance at the top. The protuberance gave Mr. Wakefield the idea of the head of a human being and he considered the stones represent effigies of man carved by the primitive people. One of the stones, in its upper half, had a pair of concentric rings placed side by side, and Mr. Wakefield surmised that they represented the breasts of a woman and that the stone was the effigy of a female. The cross-shaped tomb-stones noticed by Mr. King and reproduced in the *Journal* of the Asiatic Society of Bengal (1877, Pls. XI-XII) and the wedge-shaped slabs found by Mr. Wakefield show a great contrast in appearance and the latter cannot be identified with a cross.

In the domain of Hindu inscriptions, the salient feature of the year's Epigraphy. work is the obtaining of a complete set of estampages of the inscriptions carved in an old temple and on a boulder near Munirabād, a station on the Guntakal—Gadag line (Madras and Southern Marhatta Railway). The boulder is lying along the Railway line below the fourth span of the bridge of the Tungabhadra river, about a couple of furlongs from the Munirabād Railway station, towards the Gadag side. The old temple is about half a mile west of Munirabād.

Of these inscriptions, which are five in number, four are Canarese and one Tamil. The most important Canarese record is dated in the 13th year (equivalent to A.D. 1089) of the Western Chālukya king Tribhuvanamalla, *i.e.* Vikramāditya VI. It registers the consecration of the god Sōmēśvara at Pulige,¹ a gift of land for offerings to that god and of money for the recital of the Śivadharmā Purāna. The donor was one Sōmēśvara Bhaṭṭa, son of Chauvēdi Bhaṭṭa and grandson of Nārāyana Bhaṭṭa, who was the recipient of the village from the Chālukya chakrēśvara Trailōkyamalla. Sōmēśvara I, father of Vikramāditya VI, was known by the *biruda* of Trailōkyamalla (*Bombay Gazetteer*, Vol. I, Pt. 2, p. 438). Mr. H. Krishna Sastri, Rao Sahib, Offg. Epigraphist to the Government of India, has kindly agreed to edit this record with critical notes for the *Hyderabad Archaeological Series No. 4*. The other inscriptions are of minor importance.

The work done in Muslim Epigraphy is the continuation of the publication of the Qutb Shāhi inscriptions, two instalments of which, one relating to the epigraphs in the Golconda Fort and the other on the inscriptions in the Golconda

¹ The village Pulige is said to be situated on the Tungabhadra river and bounded on the east by the Rishyamuka mountain, on the south by the Gandhamādana mountain, on the west by the Trikōṭa mountain and on the north by the Kishkindha mountain.

Tombs, have already appeared in the *Epigraphia Indico-Moslemica*. A third essay is now being compiled on the inscriptions of these kings engraved on buildings in Hyderabad City and Suburbs, which will be published shortly. It is the intention to write a fourth article on the subject, dealing with all such inscriptions as belong to the dynasty but lie scattered in different parts of the Dominions. The object of this series is to present to scholars a systematic and complete study of the inscriptions of the dynasty—fully discussing the origin, development and artistic merits of the various scripts used, the phraseology and literary styles of the texts, critical notes on the dates and identification of the historical persons whose names are mentioned. To the second essay of the series the Superintendent has appended a table giving the chronology of the Qutb Shāhī kings, based on inscriptions in collation with contemporary records, and in the same essay he has also included a brief but accurate account of the political events of the period to enable the reader to study the subject in perspective.

Numismatics.

The find of a hoard of 1,163 coins at Muram, in the Usmanabad District, was reported to the Superintendent, who immediately wrote to the First Taluqdar for the transmission of the coins to the Archaeological Department with a view to their being examined and the duplicates being distributed to the various Indian museums in exchange for duplicate coins from their cabinets. The Taluqdar, in spite of repeated reminders, has failed to send the coins to the Superintendent who would now draw the attention of Government to the matter.

The United Provinces Government made a presentation of 59 coins to the Department, and 9 gold coins were similarly received from the Madras Government. These coins have been a valuable addition to the cabinet of the Department, which deeply appreciates the gifts of the above Governments.

Museum.

In last year's Report it was noted that Mr. T. Streenivas had been appointed Curator of the Hyderabad Museum. He was subsequently deputed for a period of six months to visit the principal museums in India for the purpose of gaining experience. It is hoped that on Mr. Streenivas's return the Hyderabad Museum will become an accomplished fact and that by his zeal, energy and knowledge, he will make this institution worthy of the premier state of India.

Hyderabad
Archaeological
Society.

The Society has had the most successful year in its life and several very interesting papers were read. Sir Aurel Stein and M. Foucher were kind enough to address the Society during their short stay in Hyderabad and their instructive and illuminating discourses were a real treat to the members of the Society. On the occasion of M. Foucher's visit, the President and Lady Fraser were "At Home," and the opportunity was fully utilized by the members to discuss with the great French *savant* the various points relating to Buddhist art, as represented in the Deccan. A volume of the Journal (No. 4) was issued during the year.

Publications.

The following publications were issued by the Department during the year:—

- (1) *Annual Report, 1916-17 (1326 F.)*.
- (2) *Inscriptions at Palampet and Upparpalli*, Hyderabad Archaeological Series, No. 3.

In addition, the Superintendent edited the *Journal* of the Hyderabad Archaeological Society, 1918, and the *Epigraphia Indo-Moslemica*, 1915-16, in which several articles are by the Superintendent himself.

Library.

119 new volumes were added to the Library of the Superintendent's Office, of which eighty-three were purchased and the rest obtained in exchange for the Department's own publications. A list of the books is given in Appendix D.

Photographs.

The outstanding feature of the year's work is the photographing of all the principal buildings in Hyderabad City and at Golconda, some of which are of supreme importance in the comparative study of Indian architecture. Altogether forty-nine negatives were prepared and a complete set of their prints has been submitted to Government.

Drawings

Four large architectural drawings and a number of small plans and sketches were prepared during the year. Among them the plan and section of 'Abdullāh Qutb Shāh's tomb show the construction of the dome and various other structural features of that fine monument, a study of which is worthy of the attention of architects interested in the Qutb Shāhi style. The titles, scales, etc., of the large drawings are given in Appendix F.

Expenditure on conservation.

The expenditure on the conservation of monuments in the Dominions amounted to U.S. Rs. 64,721 (B.G. Rs. 55,475-2-3), in contrast to U.S. Rs. 33,381-7-8 (B.G. Rs. 28,612-11-2) spent during the previous year (1326 F.). A detailed statement of the expenditure is given in Appendix C.

Expenditure on the maintenance of the Department.

During the year under report a sum of U.S. Rs. 21,604-14-7 (B.G. Rs. 18,518-7-1) was spent on the maintenance of the Department. Details of the expenditure are given in Appendix B.

Tour Programme for 1918-19 (1328 F.).

In view of the coming visit of Sir Aurel Stein and M. Foucher to Ajanta in connection with the reproduction of the frescos by the three-colour process, a few weeks will be spent in their company to discuss the various proposals on the spot. Further, conservation work of an important nature being in progress in the Bidar and Raichur districts, the Superintendent will have to go to those places as well. If, after these visits, any time is left for touring, it will be devoted to the exploration of the antiquities of the Karimnagar District, about which very little is now known.

G. YAZDANI,
Superintendent of Archaeology,
H. E. H. the Nizam's Dominions.



APPENDICES

APPENDIX A

SUPERINTENDENT'S DIARY

(6th October, 1917, to 5th October, 1918—1st *Āḍḥar* to 30th *Ābān*, 1327 *Fasli*)

Month	Date	Place
1917 A.D.		
October (<i>Āḍḥar</i>)	6th-31st (1st-26th)	Duty at headquarters.
November (<i>Āḍḥar & Dai</i>)	1st-24th (27th-20th)	Do.
"	25th (21st)	Hyderabad to Narsāpūr.
"	26th (22nd)	Narsāpūr to Hyderabad.
"	27th-28th (23rd-24th)	Duty at headquarters.
"	29th (25th)	Hyderabad to Medak.
"	30th (26th)	Halt at Medak.
December (<i>Dai & Baiḥman</i>)	1st (27th)	Do.
"	2nd (28th)	Medak to Hyderabad.
"	3rd (29th)	Duty at headquarters.
"	4th (1st)	Hyderabad to Dichpalli.
"	5th (2nd)	Halt at Dichpalli.
"	6th (3rd)	Dichpalli to Nizāmabād.
"	7th (4th)	Nizāmabād to Yārpalli.
"	8th (5th)	Halt at Yārpalli.
"	9th (6th)	Yārpalli to Dichpalli.
"	10th (7th)	Halt at Dichpalli.

APPENDIX A—*contd.*

Month	Date	Place
December (<i>Rahman</i>)	11th (8th)	Halt at Dichpalli.
"	12th (9th)	Dichpalli to Dādgaon.
"	13th (10th)	Dādgaon to Nirmal.
"	14th-19th (11th-16th)	Halt at Nirmal.
"	20th (17th)	Nirmal to Narsāpur.
"	21st (18th)	Narsāpur to Kadli.
"	22nd (19th)	Kadli to Timurni.
"	23rd (20th)	Timurni to Bhainsā.
"	24th (21st)	Halt at Bhainsā.
"	25th (22nd)	Bhainsā to Hyderabad.
"	26th-29th (23rd-26th)	Duty at headquarters.
"	30th (27th)	Hyderabad to Biloli.
"	31st (28th)	Halt at Biloli.
1918 A.D. January (<i>Baithman & Isfandar</i>)	1st-2nd (29th-30th)	Halt at Biloli.
"	3rd (1st)	Biloli to Dharmabād.
"	4th (2nd)	Dharmabād to Hingoli.
"	5th (3rd)	Halt at Hingoli.
"	6th (4th)	Hingoli to Aundhā.
"	7th-9th (5th-7th)	Halt at Aundhā.
"	10th (8th)	Aundhā to Boldā.

APPENDIX A—*contd.*

Month	Date	Place
January (<i>Isfandār</i>)	11th (9th)	Boldā to Shīvdarā.
"	12th (10th)	Shīvdarā to Hadgāon.
"	13th (11th)	Hadgāon to 'Umārkeḥ.
"	14th (12th)	'Umārkeḥ to Hingū.
"	15th (13th)	Hingū to Māhūr.
"	16th-24th (14th-22nd)	Halt at Māhūr.
"	25th (23rd)	Māhūr to Dhārwa.
"	26th-27th (24th-25th)	Dhārwa to Hyderabad.
"	28th-31st (26th-29th)	Duty at headquarters.
February (<i>Isfandār & Farvardin</i>)	1st (30th)	Duty at headquarters.
"	2nd-28th (1st-27th)	Do.
March (<i>Farvardin & Urdibī- hishṭ</i>)	1st-9th (28th-5th)	Do.
"	10th (6th)	Hyderabad to Rāigīr and back.
"	11th-21st (7th-17th)	Duty at headquarters.
"	22nd-23rd (18th-19th)	Hyderabad to Jalgāon.
"	24th (20th)	Jalgāon to Ajanta.
"	25th-27th (21st-23rd)	Halt at Ajanta.
"	28th (24th)	Ajanta to Jalgāon.
"	29th-30th (25th-26th)	Jalgāon to Hyderabad.
"	31st (27th)	Duty at headquarters.

APPENDIX A—*contd.*

Month		Date	Place
April	..	1st-30th	..
(<i>Urdubihisht & Khwar- dād</i>)		(28th-26th)	Duty at headquarters.
May	..	1st-23rd	..
(<i>Khwarād & Tir</i>)		(27th-18th)	Do.
..	..	24th	..
		(19th)	Hyderabad to Golconda and back.
..	..	25th-31st	..
		(20th-26th)	Duty at headquarters.
June	..	1st-30th	..
(<i>Tir & Amurdād</i>)		(27th-25th)	Do.
July	..	1st-2nd	..
(<i>Amurdād</i>)		(26th-27th)	Do.
..	..	3rd	..
		(28th)	Hyderabad to Patancherū and back.
..	..	4th-12th	..
		(29th-6th)	Duty at headquarters.
..	..	13th	..
		(7th)	Hyderabad to Golconda and back.
..	..	14th-15th	..
		(8th-9th)	Duty at headquarters.
..	..	16th-17th	..
		(10th-11th)	Hyderabad to Jalgaon.
..	..	18th	..
		(12th)	Jalgaon to Ajanta.
..	..	19th-26th	..
		(13th-20th)	Halt at Ajanta.
..	..	27th	..
		(21st)	Ajanta to Jalgaon.
..	..	28th-29th	..
		(22nd-23rd)	Jalgaon to Hyderabad.
..	..	30th-31st	..
		(24th-25th)	Duty at headquarters.
August	..	1st-31st	..
(<i>Shahriwar & Mīhr</i>)		(26th-25th)	Do.
September	..	1st-3rd	..
(<i>Mīhr & Ābān</i>)		(26th-28th)	Hyderabad to Delhi (Qutb).
..	..	4th-12th	..
		(29th-7th)	Halt at Qutb.
..	..	13th-14th	..
		(8th-9th)	Delhi (Qutb) to Simla.

APPENDIX A—*concl.*

Month		Date		Place
September (Ābān)	..	15th-30th (10th-25th)	..	Halt at Simla.
October (Ābān)	..	1st-5th (26th-30th)	..	Do.
In camp				119
At headquarters				246
				<u>365</u>

APPENDIX B

Expenditure on the Archaeological Department, Hyderabad, during the year, 6th October, 1917, to 5th October, 1918 (1327 F.).

		Rs.	As.	P.	Rs.	As.	P.
Salaries :—							
Superintendent (B.G. Rs. 500—50—600)	..	8,144	1	5			
Contribution (B.G. Rs. 62-8-0)	..	875	0	0			
House rent (Rs. 75)	..	900	0	0			
Establishment	..	3,210	1	10			
Temporary Establishment	..	146	3	1			
Grain compensation	..	55	7	8			
War allowance	..	320	9	10			
					13,651	7	10
Travelling allowances :—							
Superintendent	..	2,016	10	5			
Establishment	..	1,184	10	6			
					3,201	4	11
Contingencies :—							
Fixed Contingencies	..	999	10	8			
Extra Contingencies	{						
Livery for peons	..	60	0	0			
Purchase of books	..	575	12	2			
Printing charges	..	2,480	0	0			
Service postage	..	100	0	0			
Purchase of furniture	..	191	0	0			
					4,406	6	10
Supply and Services :—							
Purchase of Drawing, Survey and Photo articles	..	345	11	0			
					345	11	0
GRAND TOTAL					21,604	14	7
					(B.G. 18,518	7	1

APPENDIX C

Statement of expenditure on the Conservation of Ancient Monuments in the Hyderabad State during the year 1917-18 (1327 Faslī).

District	Locality	Name of work and description	Amount of sanctioned estimate	Amount spent during the year	REMARKS
			Rs. As. P.	Rs. As. P.	
Aurangabād	Ajanta ..	Special repairs to the caves.	38,188 0 0	30,430 0 0	Work in progress.
"	" Aurangabād	Maintenance of Archaeological buildings.	7,750 0 0	6,353 0 0	"
Bidar	" Bidar ..	Repairs to the Kali Masjid.	1,591 0 0	264 0 0	"
"	" ..	Repairs to the Madrasah of Mahmūd Gāwān.	17,980 0 0	8,210 0 0	In progress.
"	" ..	Repairs to the Takht Mahall.	1,291 0 0	966 0 0	"
"	" ..	Repairs to the tomb of Qāsim Barīd.	704 0 0	666 0 0	"
"	" .. Port	Repairs to the Rangin Mahall.	800 0 0	753 0 0	"
"	" .. Āshūr	Repairs to the tomb of Sulṭān Muḥammad Shāh.	2,848 0 0	2,397 0 0	"
"	" ..	Repairs to the tomb of Sulṭān 'Ala'u-d-dīn Bahmanī.	1,206 0 0	1,145 0 0	"
"	" ..	Repairs to the tomb of Sulṭān Humāyūn Shāh.	2,502 0 0	2,381 0 0	"
"	" ..	Repairs to the tomb of Sulṭān Mahmūd Shāh.	2,486 0 0	2,384 0 0	"
"	" ..	Repairs to Tirkash Sulṭān's tomb.	768 0 0	168 0 0	"
"	" .. Bidar	Repairs to 'Alī Barīd's tomb.	2,939 0 0	2,592 0 0	"
"	" ..	Salaries of watchmen.	336 0 0	321 0 0	"
Gulbarga ..	Gulbarga ..	Repairs to the Chor Gunbad.	3,089 0 0	2,970 0 0	"
"	" ..	Maintenance of Archaeological buildings.	322 0 0	308 0 0	"
		Carried over	62,298 0 0	"

APPENDIX C—*concl.*

District	Locality	Name of work and description	Amount of sanctioned estimate	Amount spent during the year	REMARKS
			Rs. As. P.	Rs. As. P.	
		Brought forward ..		62,298 0 0	
Gulbarga	Gulbarga	Salary of watchman	96 0 0	96 0 0	..
Warangal	Pālampet	Salary of watchman	96 0 0	96 0 0	..
Rāichūr	Kuknūr ..	Repairs to the Nava-linga temple.	5,124 0 0	275 0 0	..
Uthunāna-bād.	Uthunāna-bād.	Repairs to the caves	9,160 0 0	1,023 0 0	..
"	" ..	Maintenance of the Ancient Monuments.	488 0 0	504 0 0	..
Nalgonda	Bhongir Fort.	Cutting the jungle ..	375 0 0	96 0 0	..
Ādilabād	Mahūr ..	Repairs to the caves	340 0 0	..
		Total expenditure 1917-18 (1327 F.)	64,721 0 0 (B.G. 55,475 2 3)	

APPENDIX D

List of books in the Library of the Superintendent of Archaeology, Hyderabad, acquired during the year, 6th October, 1917, to 5th October, 1918 (1327 F.).

Serial No.	Title	REMARKS
JOURNALS AND PERIODICAL PUBLICATIONS		
505	The <i>Journal</i> of the Royal Asiatic Society of Great Britain and Ireland.	Purchased.
506	The <i>Journal</i> of the Punjab Historical Society, Vol. VII, No. 1.	Presented by the Publishers.
507	The <i>Journal</i> of the Bihar and Orissa Research Society, Vol. IV, Parts 1-4, 1918.	Do.
508	The <i>Journal</i> of the Hyderabad Archaeological Society, Vol. III, 1918.	Do.
509-510	The <i>Journal</i> of the Mythic Society, Vol. VIII (Parts 3-4), Vol. IX (Part 1).	Do.
511	The <i>Journal</i> of the Bangya Sahitya, Calcutta, 1918 (3 parts).	Do.
512-13	The <i>Ceylon Antiquary</i> , Vol. III (Part No. 4), Vol. IV (Parts 1-2).	Do.
514-15	<i>Bulletin</i> de l'Ecole Française d'Extrême-Orient, Tome XVII, Nos. 4-6, Tome XVIII, Nos. 1-9.	Do.
516	<i>Epigraphia Indo-Moslemica</i> , 1914-15	Purchased.
517-18	<i>Mau</i> , published by the Royal Anthropological Institute of Great Britain and Ireland, Vol. XVII, No. 10, Vol. XVIII, No. 4.	Presented by the Publishers.
519-20	<i>Indian Architecture</i> , Parts 7-14	Purchased.
ARCHÆOLOGICAL SURVEY		
REPORTS—		
521	<i>Annual Report</i> of the Archaeological Survey of India, 1916-17, Part I.	Presented by Government of India.
522	Do. Do. 1915-16, Part II	Do.
523	<i>Annual Progress Report</i> of the Superintendent, Hindu and Buddhist Monuments, Northern Circle, 1917.	Do.
524-25	<i>Annual Report</i> of the Superintendent, Muhammadan and British Monuments, Northern Circle, 1917-18.	Do.
526	<i>Report</i> of the Superintendent of Archaeology, Frontier Circle, 1917-18.	Do.
527	<i>Annual Report</i> of the Archaeological Superintendent, Eastern Circle, 1916-17.	Do.
528	<i>Report</i> of the Archaeological Superintendent, Burma, 1918 ..	Do.
529-30	<i>Annual Progress Report</i> of the Superintendent of Archaeology, Western Circle, 1917-18.	Do.

APPENDIX D—*contd.*

Serial No.	Title	REMARKS
531	<i>Annual Report of the Archaeological Superintendent, Southern Circle, 1917-18.</i>	Presented by Government of India.
532	<i>Report of the Assistant Superintendent of Archaeology for Epigraphy, Southern Circle, 1917-18.</i>	Do.
533	<i>Annual Report of the Archaeological Department, H.E.H. the Nizam's Dominions, 1916-17 (1326 F.).</i>	Presented by H.E.H. the Nizam's Government.
534	<i>Annual Report, Mysore Archaeological Department, 1918</i> ..	Presented by Mysore Durbar.
	MONOGRAPHS—	
535	<i>Marshall, Sir John, a Guide to Sauchī, 1918</i> ..	Presented by Government of India.
536	———, a Guide to Taxila, 1918 ..	Do.
537	<i>Barnett, L. D., Inscriptions at Palampet and Uparpalli (Hyderabad Archaeological Series, No. 3).</i>	Presented by H.E.H. the Nizam's Government.
	REPORTS (New Imperial Series)—	
538	<i>Couvens, H., Bijapur Architecture, Vol. XXXVII, 1916</i> ..	Presented by Government of India.
539	<i>Kaye, G. R., The Astronomical Observatories of Jai Singh, Vol. XI, 1918.</i>	Do.
	ART, ARCHITECTURE, ETC.	
540	<i>Brown Percy, Indian Painting, Heritage of India Series</i> ..	Purchased.
541	<i>Fergusson, J., History of Indian and Eastern Architecture, 1876.</i>	Do.
542	<i>Hobson, R. L., Porcelain, Oriental, Continental and British, 1906.</i>	Do.
543	<i>Hodgson, W., How to Identify Old China, 1904</i> ..	Do.
544	<i>Jouveau-Dubronil, G., Pallava Antiquities, Vol. I, 1916</i> ..	Do.
545	<i>Spiegel, Fr. von, Iranian Art, English translation,</i> ..	Do.
	HISTORY, GEOGRAPHY AND TRAVELS.	
	BIBLIOTHECA INDICA—	
546	<i>Yazdani, G., Shāh Jahān Nāmāh, Persian Text, Fasc. III</i> ..	Presented by the Editor.
	ORIENTAL TRANSLATION FUND NEW SERIES—	
547	<i>Beveridge, A. S., Humayun Nama of Gulbadan Begam</i> ..	Purchased.
548-49	<i>Rodgers, A., and Beveridge, H., Tūzūk-i-Jahāngīrī or Memoirs of Jahāngīr. 1909.</i>	Do.

APPENDIX D—*contd.*

Serial No.	Title	REMARKS
	RULERS OF INDIA SERIES—	
550	<i>Lane-Poole, S.</i> , Babar, ed. 1909	Purchased.
551	———, Aurangzib, ed. 1908	Do.
552	<i>Malleson, G. B.</i> , Akbar, ed. 1915	Do.
	MISCELLANEOUS—	
553-54	<i>Bail, V.</i> , Tavernier's Travels in India, Vols. I-II ..	Do.
555	<i>Beal, S.</i> , the Life of Hsien-Tsiang, Popular edition, Trübner's Oriental Series.	Do.
	———, Buddhist Records of the Western World (Si-yu-ki); Popular edition, Trübner's Oriental Series.	Do.
556-58	<i>Beveridge, A. S.</i> , the Memoirs of Bābur, a New Translation of the Bābur-nāma, incorporating Leyden and Erskine's translation of 1826 A.D., Fascs. I-III.	Do.
559	<i>Bhandarkar, G. B.</i> , Early History of the Deccan. Written for the Bombay Gazetteer.	Do.
560	<i>Constable, A.</i> , and <i>Smith, Vincent A.</i> , Travels in the Mughal Empire, A.D. 1636-1668, by François Bernier.	Do.
561	<i>Gait, E. A.</i> , History of Assam, 1906	Do.
562-63	<i>Jarrett, H. S.</i> , The Ain-i-Akhari, by Abul Fazl-i-Allami, Vols. II-III.	Do.
564-65	<i>Kennedy, P.</i> , the History of the Great Moghuls, Vols. I-II ed 1911.	Do.
566	<i>Kiepert, H.</i> , Ancient Geography	Do.
567	<i>Legge, J.</i> , Travels of Fa-Hien (A.D. 399-414)	Do.
568	<i>Ramlinson, H. G.</i> , Indian Historical Studies, 1913 ..	Do.
569	<i>Rushbrook Williams, L. F.</i> , Four lectures on the handling of historical material, Allahabad University Publications, No. 1.	Purchased
570-72	<i>Sarkar, Jadunath</i> , History of Aurangzib, Vols. I-III ..	Do.
	GAZETTEERS	
573-98	<i>Imperial Gazetteer of India</i> , Vols. 1-26, New edition, 1909 ..	Purchased.
	NUMISMATICS	
599	<i>Codrington, O.</i> , Manual of Musalman Numismatics, 1904 ..	Purchased.
600	<i>Jackson, P. P.</i> , Coin collecting in the Deccan. Reprinted from the British Numismatic Journal, Vol. V, 1909 ..	Do.
	CHRONOLOGY	
601	<i>Snell, R.</i> , Indian Chronography	Purchased.

APPENDIX D—*concl.*

Serial No.	Title	REMARKS
ARCHAEOLOGY.		
602	<i>Bateman, T.</i> , Ten years' Diggings in Celtic and Saxon Grave Hills.	Purchased.
603	<i>Figuier Louis</i> , Primitive Man	Do.
604	<i>Jewitt, L.</i> , Grave-mounds and their contents: a Manual of Archaeology.	Do.
605	<i>Stevens, E. T.</i> , Flint Chips: a Guide to Pre-historic Archaeology, ed. 1870.	Do.
606	<i>Stuart, Villiers</i> , Nile Gleanings, concerning the Ethnology, History and Art of Ancient Egypt, ed. 1879.	Do.
607	<i>Westropp, H. M.</i> , Handbook of Archaeology: Egyptian, Greek, Etruscan, Roman, ed. 1867.	Do.
608	———, Pre-historic Phases; or, Introductory Essays on Pre-historic Archaeology, ed. 1872.	Do.
ETHNOGRAPHY, ANTHROPOLOGY AND RELIGION.		
609	<i>Allen, G.</i> , The Evolution of the Idea of God	Purchased.
610	<i>Arnold, T. W.</i> , The Preaching of Islam, second edition, 1913.	Do.
611	<i>Buckland, A. W.</i> , Anthropological Studies	Do.
612	<i>Frobenius, Leo</i> , The Childhood of Man: Translated by A. H. Keane.	Do.
613	<i>Thurston, E.</i> , Ethnographic Notes in Southern India ..	Do.
614	<i>Waitz, Theodor</i> , Introduction to Anthropology: Edited by J. F. Collingwood, London, 1863.	Do.
MISCELLANEOUS.		
615-16	<i>Darwin, G.</i> , The Descent of Man, Vols. I-II	Purchased.
617	———, ———. The Origin of Species	Do.
618-19	<i>Haeckel, E.</i> , the Evolution of Man, Vols. I-II.	Do.

APPENDIX II

List of Photographic negatives prepared by the Office of the Superintendent of Archaeology, Hyderabad, during the year 1917-18 (1327 F).

Serial No.	Locality	Description	Size
382	Hyderabad	Siddi 'Anbar ka Bāzār, General view	8½" × 6½"
383	"	Chār Minar, View from East	"
383a	"	" Another view	6½" × 4½"
384	"	" View from South	"
385	"	" View from North	"
386	"	Chār sū ka Hanṣ and Maḡhlī Kamān	"
387	"	Chār Minar	"
387a	"	" Duplicate	"
388	"	Chowk	8½" × 6½"
388a	"	" Another view	6½" × 4½"
389	Golconda	Fath Darwāza	8½" × 6½"
390	"	Fort, fortifications	"
391	"	" Another view	"
392	"	Zenana palaces	"
393	"	Citadel	6½" × 4½"
394	"	Citadel : Mosque and adjacent buildings	"
395	"	Zenana palaces	"
396	"	Citadel : Door	"
397	"	Golconda tombs and fort : Panoramic view	"
398	"	Tomb of 'Abdullāh Quṭb Shāh	"
399	"	Golconda tombs : Panoramic view	"
400	"	" " Another view	"
401	Ellora	Sutār ka Jhonprā (Cave X) : façade	"
402	Ajanta	Cave No. XXVI	"
403	Hyderabad	Copy of a Sanad : Upper half	8½" × 6½"
403a	"	" Lower half	"
404	"	Copy of Sanad No. 1, belonging to Mr. 'Alī Asghar, Home Office.	6½" × 4½"
404a	"	" Sanad No. 2	"

APPENDIX E—*concl'd.*

Serial No.	Locality	Description	Size
404b	Hyderabad ..	Copy of Sanad No. 3	6½" × 4½"
405	Golconda ..	Qutb Shāhi tombs : General view	"
406	" ..	Tomb of Abul Hasan	"
407	" ..	Tomb of Hayat Baksh Begam	"
408	" ..	Tomb of Muhammad Qutb Shāh	"
409	" ..	Tomb of Pem Matl	"
410	" ..	Hakims' (Physicians') tombs	"
411	" ..	Tomb of Ibrāhīm Qutb Shāh	"
412	" ..	Hamām (Bath) : General view	"
413	" ..	Fort : View from the tombs	"
414	Rauzā (Aurangabad) ..	Tombs : Panoramic view	8½" × 6½"
415	Daulatabād ..	Chānd Minar : before repairs	"
416	Bidar ..	Madrasāh Mahmūd Gāwān : façade	"
417	" ..	" General view	"
418	Naldurg ..	Fort : General view	"
419	Medak ..	Telugu inscription outside the Fort	6½" × 4½"
420	" ..	"	"
420a	" ..	"	"
421	Ajanta ..	Cave XIX : Façade	8½" × 6½"
421a	" ..	" Interior	6½" × 4½"
422	Hyderabad City ..	Kālī Kanan : General view	8½" × 6½"
423	Golconda ..	Fort : Entrances of the citadel.	6½" × 4½"

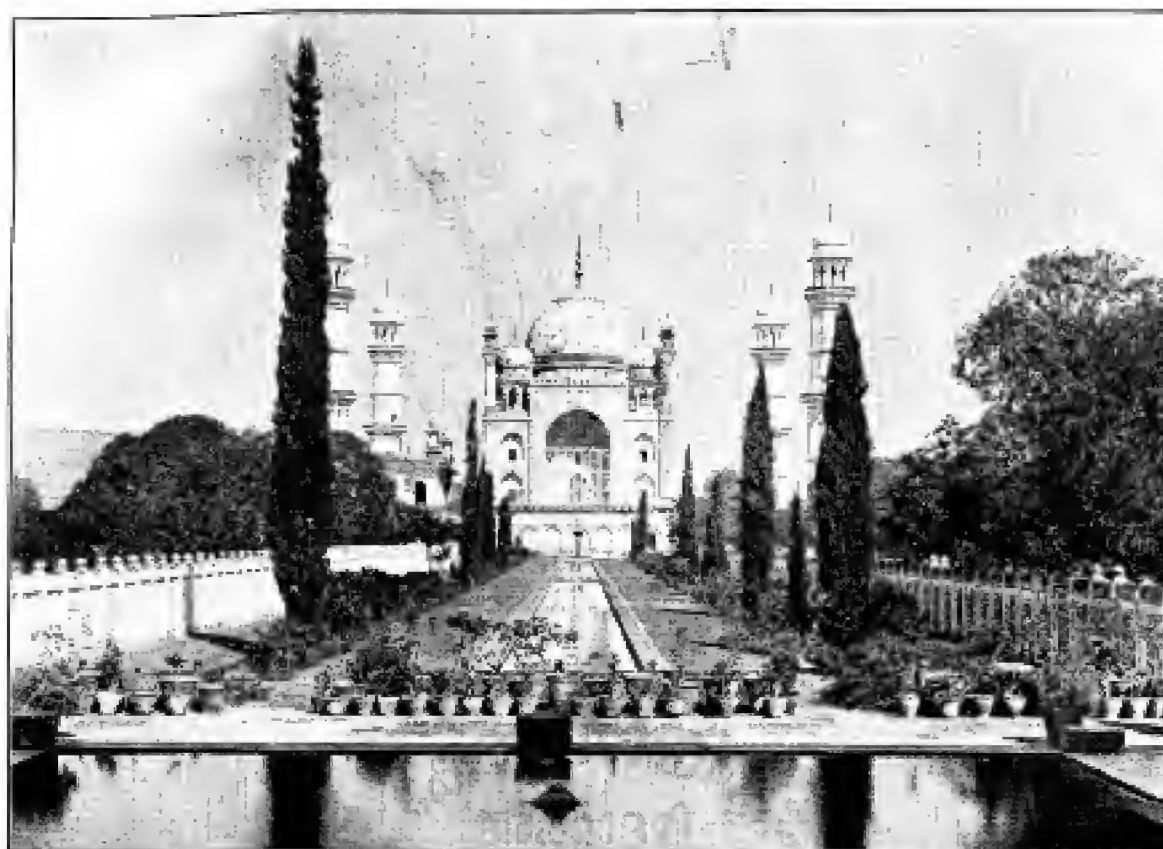
APPENDIX F

List of drawings prepared during the year 6th October, 1917, to 5th October, 1918 (1327 F.).

Serial No.	Place	Title	Scale
16	Dichpalli (Nizama- bād).	Plan of the temple	4' to 1"
17	Golconda ..	Plan of 'Abdullah Qutb Shāh's tomb	12' to 1"
18	" ..	The same, section	"
19	" ..	Plan of Muḥammad Quli Qutb Shāh's tomb	8' to 1"



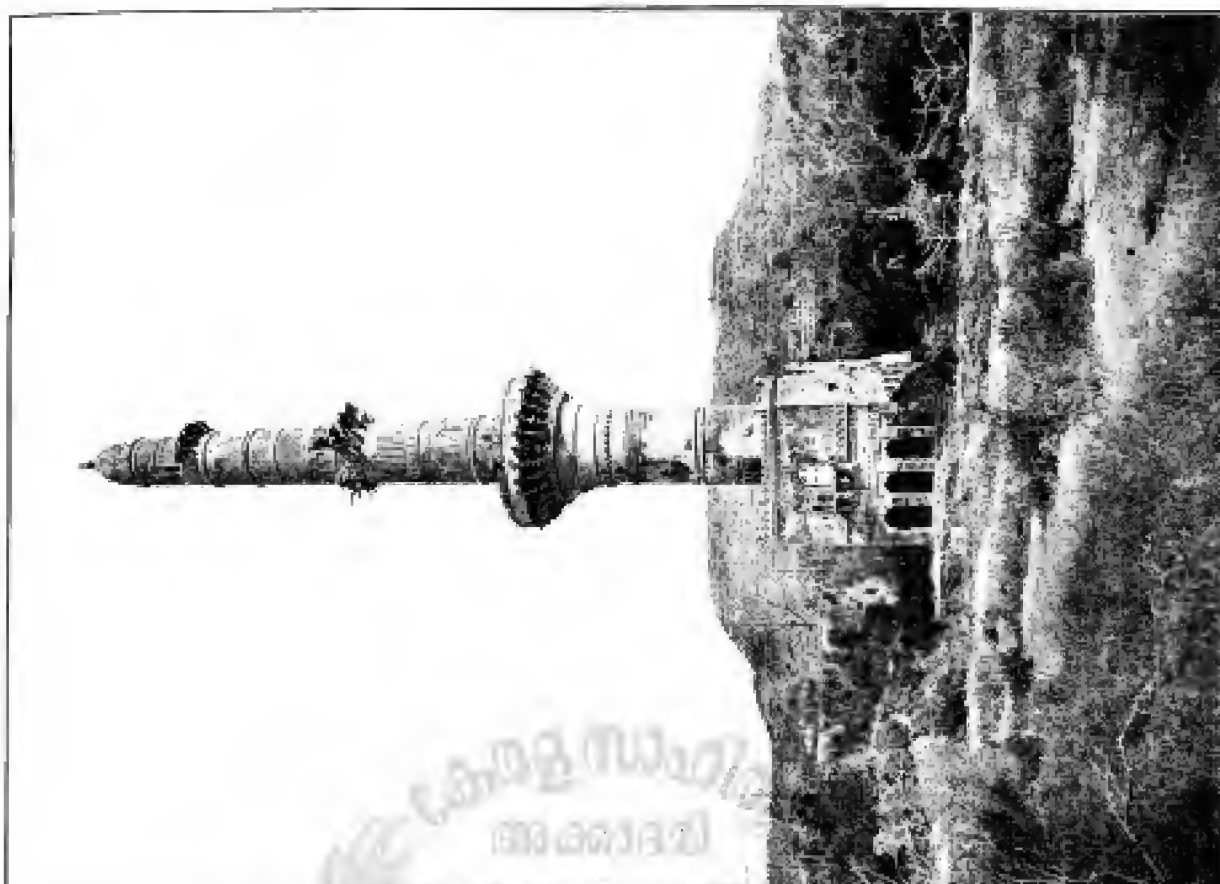
(a) BISHI KA MAQHARA (AURANGABAD): GENERAL VIEW.



(b) TOMBS AT KHULDABAD (AURANGABAD): GENERAL VIEW.



(a) Chandi Murti (Chandi Murti): Hindu deity.



(b) Chandi Murti (Chandi Murti): Hindu deity.



Photo courtesy of the author of the book, *Chandi Murti*, 1998.

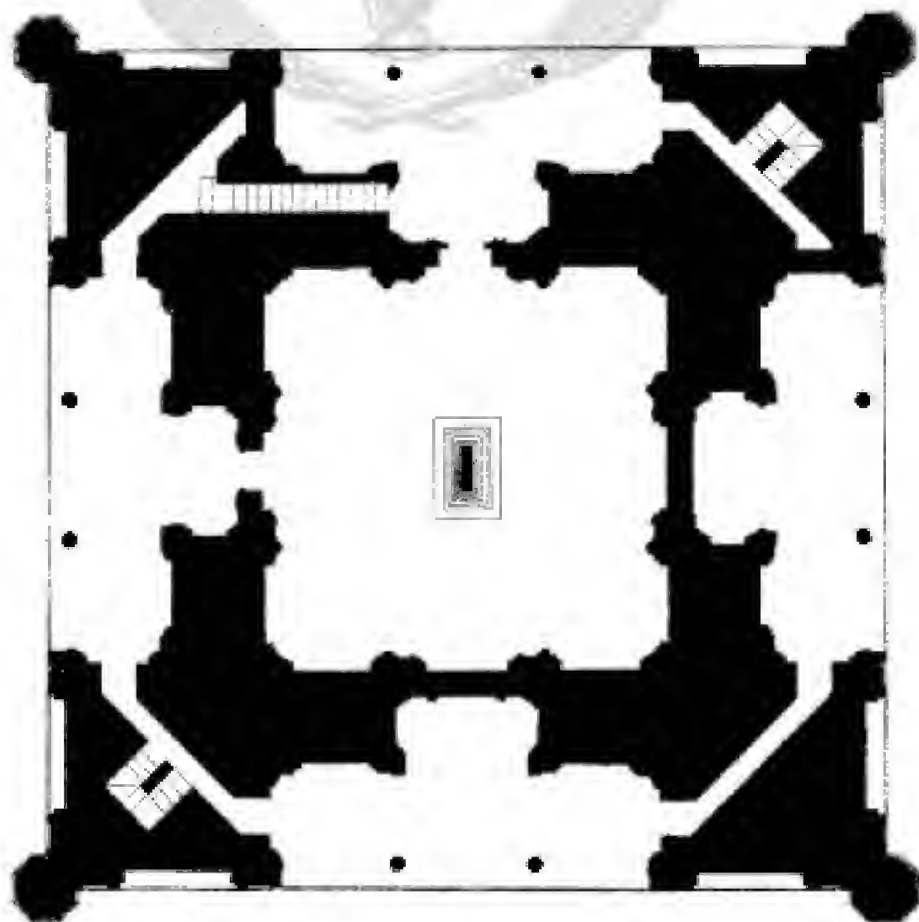
(a) NALDERG FORT: PORTION OF WALL.



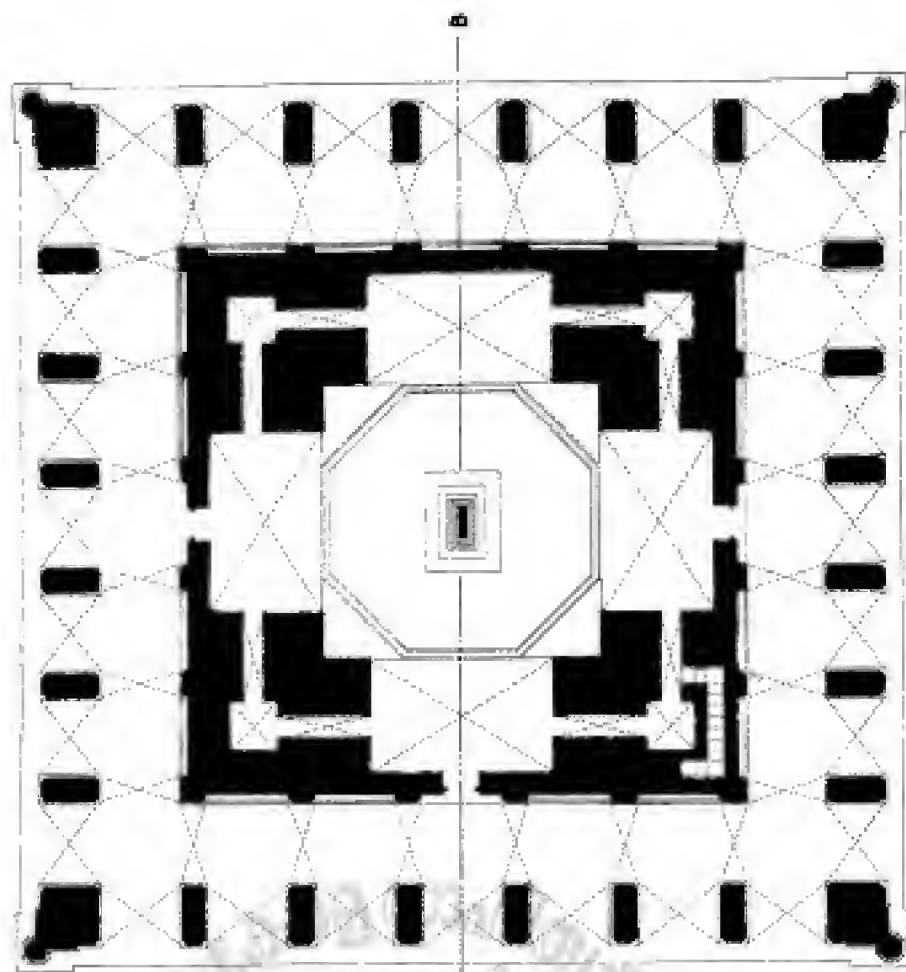
(b) NALDERG FORT: FANI MAHAL (WATER PAVILION).



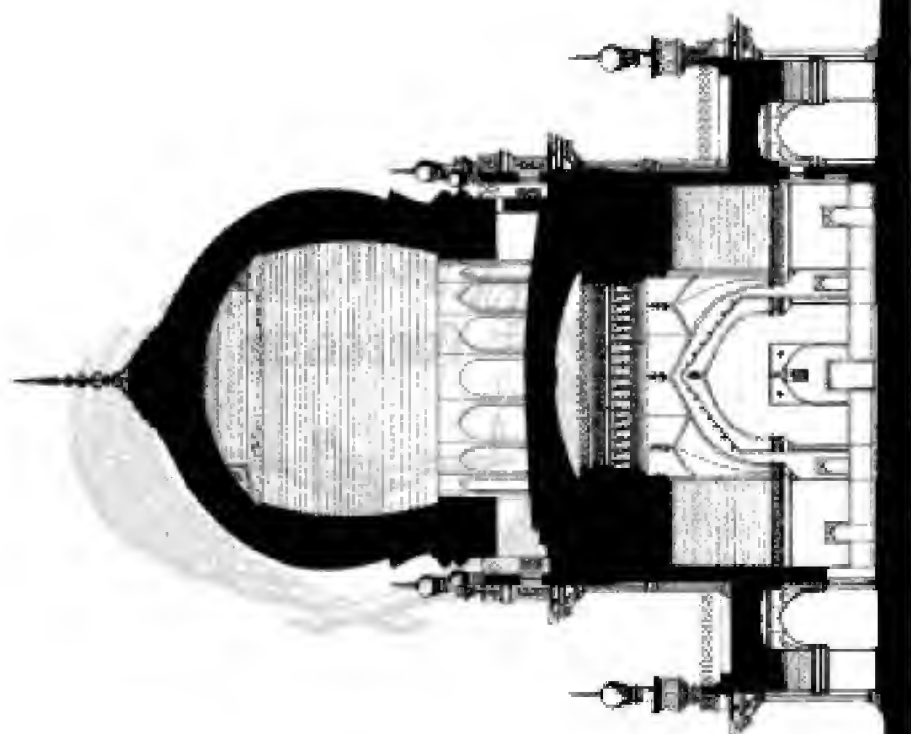
(C) PLAN OF MUHAMMAD QUTB SHAH'S TOMB AT GOLCONDA.
SCALE 16' TO 1".



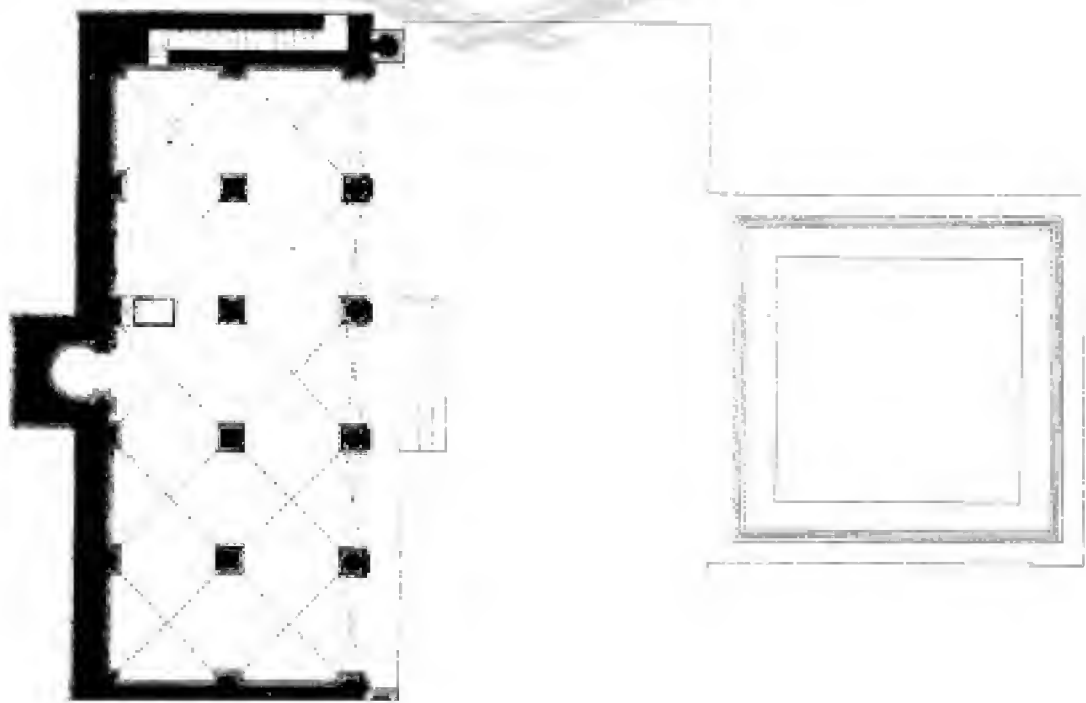
(D) PLAN OF AHMADILAH QUTB SHAH'S TOMB AT GOLCONDA.
SCALE 24' TO 1".



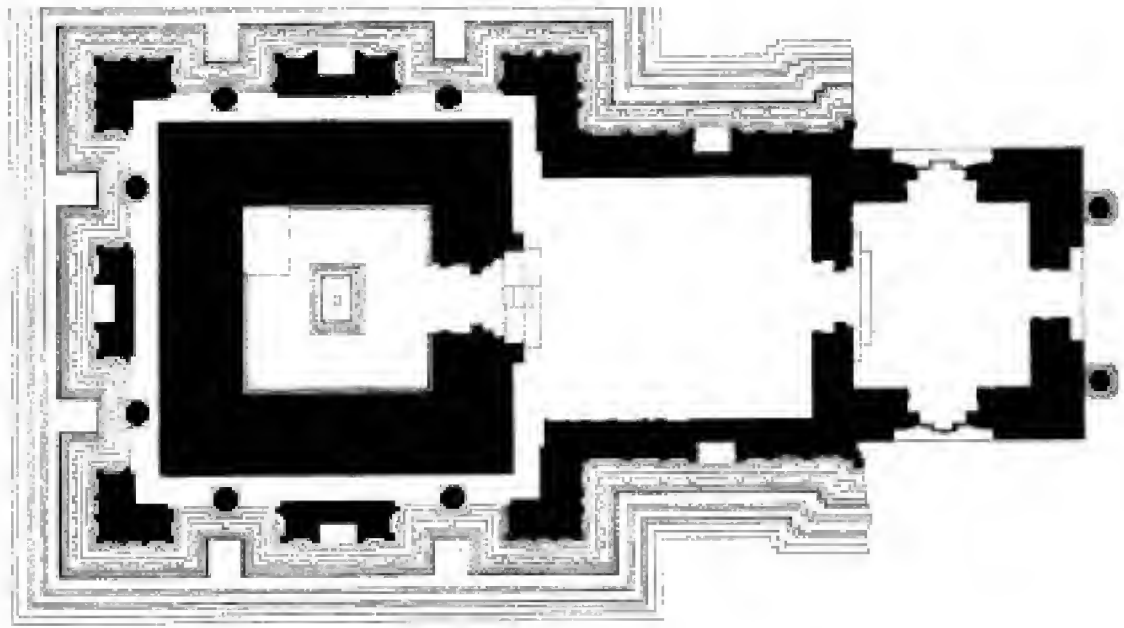
TOMB OF ABUULLAH QUTB SHAH.
SECTION ON LINE A B.
SCALE 60' = 1".



1a) PLAN OF THE JAMIMASUR AT BIRUA (NIGERIAN).
SCALE 1/2" TO 1".



1b) PLAN OF THE TEMPLE AT DUDUPALLI (NIGERIAN).
SCALE 1/2" TO 1".



NAGANATHA TEMPLE: AUNDHA (PARBHANSI).
SCALE 40' TO 1".

PLATE VII.

